

VI
SHORT

BIOGRAPHICAL NOTICES

OF

SAMUEL EMLEN, JAMES PEMBERTON,

DANIEL BOWLY, JUNR. THOMAS RUTTER,

AND

JOB THOMAS.



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BIOGRAPHICAL NOTICES, &c.

SAMUEL EMLEN, of Philadelphia, a descendant of one of the early settlers of Pennsylvania, was born in the year 1730.—He enjoyed the advantages of the best education which his native city then afforded; and possessing a vigorous mind, naturally quick in its perceptions, and a memory uncommonly retentive, he made considerable proficiency in literary acquirements. From his own account, he was assailed in his youthful days, by frequent temptations to wander from the paths of virtue, but through the pious care of his friends, and more especially by the secret restraining influences of Divine grace, he was happily preserved from any gross evil. As he advanced toward the period of manhood, his love for religion and those who were living examples of its precious efficacy, increased, and by yielding obedience to the operation of the Holy Spirit in his own mind, he grew in Christian experience. Having the prospect of a competency, he early declined trade, and cheerfully devoted his time to pursuits and services of a religious nature.

He was a lively and evangelical minister, sound in the faith of the gospel, adorning the doctrine which he preached by a holy conversation and consistent walking among men. Animated by the love of God, and an earnest desire faithfully to occupy the gift committed to his trust, he was frequently engaged in religious visits among his brethren. Besides travelling over many parts of this continent, he was once in the island of Barbadoes, and seven times crossed the ocean to preach the gospel in Europe. His knowledge of several languages, his peculiar aptness in pertinently applying and explaining the Sacred Writings, his unaffected, engaging deportment, and affability of manners, joined to an innocent cheerfulness, made way for him among the great of this world and with foreigners, and endeared him to all who enjoyed the privilege of his society. When in company with those who moved in the higher walks of life, it appeared to be his greatest concern to impress their minds with a conviction of the superior benefits to be derived from a life of holiness, and the comparative emptiness and vanity of the transitory honours and enjoyments of this world, often declaring that he was neither a bigot nor a sectarian, but a lover of all those who loved the Lord Jesus Christ in sincerity. In various places which were the scenes of his religious labours, he left many seals of his ministry; being a lively instance of the redeeming virtue of that grace which he preached to others, not using the word of God deceitfully, but manifesting its power by meekness, humility, and love unfeigned.

Being himself a pattern of Christian simplicity and self-denial,

he often found it his duty to reprove the libertine professors of religion, who conformed themselves to the vain fashions, customs and opinions of the world, or were eagerly pursuing its fading riches to the neglect of their religious duties. He possessed a mind peculiarly qualified for consolatory visits among the afflicted, evincing a tender sympathy for them under their sufferings whether of body or mind, and devoting a large portion of his time to this truly benevolent and christian employment. In his social intercourse among his friends, he often appeared to take but little interest in the conversation upon ordinary topics; but when it turned upon religious subjects, he became animated, manifesting by godly converse, and pious devotion to his Master's cause, that his principal delight was in the law of the Lord, and his meditations therein both frequent and fervent. He was diligent in the perusal of the holy scriptures, familiarly acquainted with most parts of them, and eminently versed in some of the prophetical writings, and in the latter years of his life was in the practice of having them read to him, after he had retired to rest.

His constitution was naturally delicate, and his bodily infirmities gradually increased upon him, so that in his declining years, he suffered much pain—yet he continued lively and cheerful in spirit, and when health permitted, was as industrious as ever, in promoting the great cause of righteousness, knowing, as he expressed, that he must shortly put off this earthly tabernacle. In the 8th month, 1799, he thought himself sensible of a slight paralytic affection; but his health was, shortly after, so much improved, that he experienced little interruption in his accustomed employ of calling upon his friends and visiting the abodes of affliction and sorrow. In the twelfth month, the gouty spasms to which he was subject, returned with increased violence; but on the 15th of that month he attended a religious meeting, and delivered a lively testimony to the audience—finding himself ill, he leaned, through weakness, upon the railing of the minister's gallery and repeated pathetically those beautiful lines of Addison, viz.

“ My life, if thou preserv'st my life,
Thy sacrifice shall be;
And death, if death should be my doom,
Shall join my soul to thee.”

The meeting was then broken up; he was assisted into a neighbouring house, and after he recovered a little, was conveyed home, but was well enough to attend meeting again on the following third day. In this last, he preached largely upon the excellency of that faith which had been his shield, commenting upon the text, “ This is the victory that overcometh the world, even our faith.” In the latter part of the week, his spasms re-

turned so frequently, and with such violence, that he was urged by his physician to confine himself to his house ; and he went out no more. On one occasion, while two of his fellow-ministers were with him, he was attacked by a fit of acute pain, during the extremity of which, he evinced the calm serenity and confiding trust of his mind, by saying, " I have a comfortable hope that my spirit will be reposed in the bosom of Jesus." When his sufferings had abated a little, he thus addressed them, " Remember, ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." In alluding to the care taken of him by his children and those about him, he said, " I deem their sympathy and affectionate attendance upon me, a blessing from heaven, for which God will bless *them*."

During his wakeful hours, the glorious attributes of that God whom he had so long served, were almost his perpetual theme. He repeatedly declared the power, mercy and goodness of the Most High to his soul, and in reverent acknowledgment of the rich consolations with which he was supported, often made use of these words, " Their sins and their iniquities will I remember no more, and I will cast all their sins behind my back." At one time he exclaimed with much tenderness of spirit, " Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come in to the mountain of the Lord, to the Mighty One of Israel. Oh, the tears of holy joy, which flow down my cheeks ! Sing praises, high praises unto my God ! I feel nothing in my way. Although my conduct through life has not been in every respect, so guarded as it might have been, yet the main bent of my mind has been to serve thee, O God, who art glorious in holiness, fearful in praises. I have, I am sure, loved godliness and hated iniquity—my petitions to the throne of grace have been accompanied with faith."

On first day, the 29th of 12th month, (which was the day before his decease,) he was cheerful and pleasant in conversation, expressing himself very affectionately toward many of his dear friends in different parts of the world, with fervent breathings to the God of all grace, for their preservation and growth in vital religion, desiring a friend who was with him, to mention to some, that he felt a portion of that love for them which is stronger than death. A person who called to visit him remarked, that the frame of his mind seemed as serene and peaceful as could be conceived of a spirit on the verge of a happy immortality.

About ten o'clock, he retired to bed, comparatively free from pain, but in a short time had a very violent return of it, and after the common means of alleviation had been unsuccessfully tried, he desired that nothing more might be done ; saying, " All I want

is heaven ; Lord, receive my spirit !” He requested those about him to unite in prayer that he might be preserved in patience to the end ; adding, “ My pain is great ; my God, grant me patience, humble, depending patience.” Presently after, “ Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.” With great fervency he then repeated a considerable part of the Lord’s prayer, and added, “ Oh, how precious a thing it is to feel the Spirit itself bearing witness with our spirits that we are his.” Soon after, he said, “ Oh, this soul is an awful thing—I feel it so—you who hear me, mind, it is an awful thing to die—the invisible world, how awful !” His end was now fast approaching ; the conflicts of mortality were about to terminate in the glorious fruition of eternal life, and, as if he had already begun to enjoy the foretaste of endless felicity, he said, “ I earnestly intreat that nothing be done to me, except what I may request, that my mind may not be diverted ; that my whole mind may be centered in aspirations to the throne of grace.”

About three o’clock in the morning he inquired the time, and being told it, he replied, “ the conflict will be over before five.” Shortly after he prayed fervently, “ Almighty Father, come quickly, if it be thy holy will, and receive my spirit.” He lay still awhile, the conflict being apparently over, but as if sensible again of the clogs of mortality, he said in a low voice, “ I thought I was gone,” adding, “ Christ Jesus, receive my spirit.” These worthy words, so peculiarly adapted to the awful occasion, were the last which this pious Christian uttered. Soon after, he sweetly and quietly departed this life, in peace with God and with all men. He died about half past four o’clock, on the morning of the 30th of the 12th month, 1799, in the seventieth year of his age.

JAMES PEMBERTON, a native of Philadelphia, deceased in the eighty-sixth year of his age, on the 9th day of the second month, 1809. He had employed a long life in various occupations of usefulness and active benevolence. To the service of the society of Friends, of which he was a member, he devoted a large portion of his time ; his love for the cause of truth, his unusual assiduity in what he undertook, and his long experience, exercised and used in the fear of his Creator, contributed to make him eminent. Nor was he circumscribed by the limits of his own religious society. More public objects of service to his fellow men, also engaged his attention, and had his assistance in their promotion. He was a strenuous supporter of the measures taken for the abolition of the slave trade, and the relief of the black people, and was president of the Pennsylvania Society for improving their condition. In early life, before the revolu-

tion had introduced our present form of government, he was for many years, a member of the colonial assembly of Pennsylvania as representative for his native city. In short, his life appears to have been usefully and honourably spent, and he descended calmly to the borders of the grave ; yet, in contemplating an awful eternity, he dared not to trust his hopes of everlasting felicity upon any of his past works of righteousness. All his dependence was upon his Saviour, and this dependence he found to be an anchor to his soul. As he felt himself gradually declining, he looked back over the number of years which he had passed—compared with the boundless existence before him, they appeared but as a moment, yet he perceived them to have been marked with so many preservations, that his gratitude was afresh excited to his almighty Benefactor and Preserver.

A short time previous to his decease, he had a fainting fit. After recovering from it, he remarked how awful it was to be on the verge of eternity. “ But,” continued he, “ we have a Mediator, an Intercessor. My mind has, for some time past, been unusually impressed with the vast *importance* of the *Redeemer’s mediation*. I have never before seen it with the same clearness. I am free from pain of body or mind. The prospect of my change is awful ; but after all, *I have nothing to trust to, but the merits of my REDEEMER.*”—The next day he said to Thomas Scattergood, “ I am thankful that, through divine mercy, I feel an evidence within me, that I am not cast off. It has been the great desire of my life, that at the solemn close, I might be favoured to feel *that* evidence. It was all that I wished. It seems to me that I cannot continue long ; but I desire to wait patiently ; and to labour after a perfect resignation to the divine will. The longer I live, I see more clearly that it is not moral righteousness that will do for man. *Nothing but the righteousness of Christ will avail us. We can claim nothing from our own merits. We owe all to divine mercy.*”

Near two weeks after this, he said to a friend, who asked him how he was, “ I am on the confines of eternity, and find nothing in my way ; but all is mercy, mercy !”—Two days after this, after a time of silence, he exclaimed, “ Oh the blessing of an easy mind ! who can describe it. It is all owing to divine mercy, to nothing else ; and this, I hope, I enjoy.” In the same day, he addressed a grandson, who was with him, in the following pathetic language—“ I have often been thinking, that whenever any suitable opportunity should offer, I would unburthen my mind to thee. And it has now arisen in me to address thee with the words of king David to his son, formerly, ‘ Solomon, my son, know thou the God of thy father. Serve him with a perfect heart, and with a willing mind. If thou seek him, he will be

found of thee, but if thou forsake him, he will cast thee off for ever.' And what a dismal state is this : to be cast off from the presence of that Being, who is the greatest friend of mankind ! Nothing can be more dreadful ! These expressions, I remember, when young, were addressed to me by a very worthy friend, John Evans, of North Wales, in a letter he wrote to me on the death of my father. I wish thee to impress them deeply on thy mind, and thou wilt find them useful after I am gone. It is impossible to estimate the advantage of living under divine protection ; his mercy and goodness are incalculable."

In the evening of the same day, when his children and grandchildren were around him, he addressed them in an instructive manner upon several subjects. After recommending his family to live in harmony, he remarked, " My dear father was a very upright man. As occasion offered he gave advice to us, his children ; and one of his most frequent admonitions, and which made very great impression on me in early life, was, To live in the fear of the Lord. It is the beginning of wisdom. It is indeed wisdom, and it is founded on love, as those whom we love, we must fear to offend. If this principle is attended to through life, you will not fear when the solemn period shall come—all will be peace. David, speaking of Almighty Providence, says, that his mercy endureth for ever. His mercy has indeed no end, no end. His goodness has followed me ; and I have been favoured in my present indisposition, much more than I had any reason to expect, and much more than I had deserved. I recommend to you, the diligent perusal of the holy scriptures—make yourselves acquainted with them. In them you will find an abundant source of instruction and edification. Reading the lives of pious men of former ages, and observing how they were supported under their trials by the divine arm, tend very powerfully to place our dependence upon Him from whom comes all our support—all our benefits ; and to whom it is impossible to make a sufficient return for his inestimable goodness. My parents took great pains with me, and I received very great advantages from the constant and unwearied care of a most affectionate mother."

The following day he said to a friend, " It is a great consolation to be free from a guilty conscience at such an hour as this ; and that, I believe, I am. We have all fallen short, far short, of the glory of God, but we are under His mercy who careth for us. There is one thing which is not enough inculcated in our meetings, *the mediatorialship of the Son*, our Lord and Saviour Jesus Christ : and I have never seen this so manifested as in my present indisposition." He then adduced some texts of scripture relating to this subject, with remarks on them ; as, " No man cometh to the Father but by me," &c. : It is a great mercy, said

he, that God, in his wisdom hath appointed *such wonderful means* for the redemption of mankind. We have a High Priest, touched with a feeling of our infirmities. Not such a high priest as is ordained by man, but a High Priest who is really touched with a feeling of our infirmities. *This mediation of the Son with the Father, is a great mystery.*" The following evening, on being assisted in getting into bed, he exclaimed, " How many hundreds and thousands there are now sick in the world, and have nobody to assist them, and I have so many ; how am I loaded with blessings ! " On the succeeding day he observed, " Never was I more convinced of the goodness of Redeeming Love." His close was now perceptibly hastening, so that he expressed a doubt of surviving the night of the 7th of 2d month ; but on the 8th he seemed a little revived, and thus expressed himself to his surviving child, " As I draw nearer to my close, I find the tormenting fear of death taken away, through the intercession of the great Mediator between God and man.—I am very low, but not so low but I can yet commemorate the incomprehensible mercies of an all-gracious God." To a particular friend he said, " Oh that I had strength, that I had the strength of an angel, that I might declare the goodness of the Lord to me ; but—eternity's too short to utter all his praise. The Redeemer has said, I am the way, the truth and the life. No man cometh to the Father but by me. And he told his disciples before he suffered, not to be troubled : ' Ye have believed on my Father, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you.' HE is, indeed, the Alpha and the Omega, the Beginning and the End, the First and the Last. What a blessed company are already gone there before me ! I feel the time of my own departure draw nigh."—On taking leave of his friend, he said, " I love thee and all them that love the Lord Jesus in sincerity. Farewell." These were the last words which he spoke upon religious subjects. On the following day he peacefully put off mortality.

DANIEL BOWLY, Junr. of Cirencester, England, was a young man of good understanding and an amiable disposition, the pliability of which, together with an employment which exposed him to much temptation, promoted, though it did not sanction, a wide deviation in conduct from those religious principles in which he had been educated. Of the impropriety of this deviation he became fully sensible during the course of a long illness ; which he often acknowledged to be a mercy from that Divine Providence, whose fatherly care had many times preserved him from sudden death when unprepared. In the commencement of his disorder, which was consumption, his mind appeared to be deeply affected

with the danger of his situation, though he then expressed but little of his feelings. As his weakness increased, he remarked how exceedingly awful the prospect of a final change appeared ; he earnestly desired that he might know a preparation for eternity, and that when the hour of death arrived, the divine presence might be near. His past conduct he said had been very erroneous, but his supplication for forgiveness had been attended with such sweet refreshment, that he hoped it might be according to his desires.—At other times, his sins appeared so great, that he could hardly entertain a hope it would be well with him. “What can be expected,” said he, “from a death-bed repentance ? That is a time when all would gladly be saved. There will not probably be an opportunity given me of proving my sincerity, by an amendment of life, so that men may doubt it, but the Omniscient Being knoweth how far I am sincere, and I hope if it really be so, it will be accepted by him : yet there is nothing equal to a proper dedication of time in health.”

Another time, he said, “I hope the Almighty will forgive my sins. It is mercy alone that can save me, who have devoted so much of my life to business, and the amusements of this world—pleasure, as it is generally called ; but it is a strange sort of pleasure—It is pain—I feel it pain.” In another opportunity, he said, “What I have to deliver, is from a prospect of the awfulness of death, which in a short time, will be my lot. Mankind in general are certainly under strong delusion ; yet how kindly the Almighty condescends, from time to time, to give a degree of his light and help. But man may outlive this day of grace, which, *through the merciful mediation of my dear Saviour*, is now extended to me.”

At another time, appearing much distressed, he desired his sister to read a chapter in the Bible to him ; after which, he broke forth in earnest and pathetic exhortation to those present, to prepare for death whilst time and health were afforded ; saying, that during the reading, a little encouragement had been given for himself, and that he believed it was for some one present, he had been so tried, adding, “I long that my friends would begin the work of religion in the life of it, for if the first offers are slighted, Oh, how does the visitation deaden on the mind ! It appears to me as though my own redemption is now nearly completed, and that I may be detained here for the good of others ; and I hope if there be any thing to be done, the Almighty will enable me to do it.”

Again, he remarked, “I believe the Almighty detains me here as an example of his great mercy, and as a warning to some ; but I earnestly entreat that none will depend upon the same singular act of mercy. All the friendships of this world must be given

up ; and if the mind be not illuminated with an immediate proof of the presence of our dear Saviour, yet it, should be resigned and prepare itself for the reception thereof, by a surrender of every thing which does not appear consistent with a state of preparation.” Another time, he said, “ I hope I am not hardened or insensible of my state—I have earnestly supplicated for repentance, and have sometimes experienced something like touching the hem of the garment, but not quite so either, as *that* was fully efficacious, but this lasted only for a time, and I seemed again left. In the forepart of my illness, a few times, I asked for recovery, if consistent with the divine will, with desires to be strengthened to lead a different life from my past, and serve that good Master, *whose doctrines* I have, as it were, trampled under foot ; but I have since seen the favour it may be to me to be taken from such a trial.” Again, he remarked, “ How earnestly do I wish my near connexions may keep to the truth. Though the path may appear hard at first, yet as they follow their Leader with a single eye, it will become more easy. There may be times of withdrawing of the Divine presence, and then the enemy will seek to enter ; but, by earnest supplication, preservation will be granted, and at times a comforting foretaste of future happiness ; and the prospect of getting every day nearer to such an incomprehensible reward, is a favour beyond expression. How little satisfaction results from a life of pleasure, attending places of diversion, &c. Ah, the disappointments such meet with ! I believe bitter portions are often their lot.”

One morning, inquiring if to-morrow would not be the meeting day, and being answered in the affirmative, he added, “ I almost long to go. How pleasant is the thought of being retired there from the world, when the generality of the people are in the height of its engagements ! How foolish and unwise are men who are bartering their souls for gold, paltry gold ! The too eager pursuit of it is a great hurt to some of our society. If I were to recover, and found business stood in my way to peace of mind, I think I would give it up entirely, or do but little and live accordingly. What signifies grandeur or curious food ! ” A friend asking him how he did, he replied, “ I am very weak, but I hope I shall be willing to bear every thing the Almighty may be pleased to lay upon me, so that I can but just get within the gates of peace.” At another time, “ I wish I had served my dear Saviour in my health ; Oh, he is a kind master ! How much time have I lost—how distressing must be the situation of those who are sleeping the sleep of death, until the last trumpet be sounded in their ears.”

Several of his friends being in the chamber one evening, he spoke of the gift of grace which is dispensed to all, even a por-

tion of the Holy Spirit of Christ which influences our hearts and manifests our duty, and he recommended an immediate obedience to its discoveries—"for," said he, "since these illuminations are not at our command, it is very unsafe to trifle with them by giving way to the suggestions of the enemy, but rather resign whatever may be called for. Can we not return a part to him who gave the whole? What if it deprive us of a few luxuries? We can have but food and raiment, which only differ a little in kind between rich and poor!"—"Our profession," said he, "is a very exalted one, and if we kept to it, would make us as lights in the world. Our religion teaches us to believe in immediate communication with God, through his beloved Son, which is an unspeakable privilege to all who attend to it, and wonderful condescension, that He who is Lord of all, should thus notice poor man, and time after time, be visiting with the offers of his mercy, to ensure our happiness: [such] visitations we should be very careful not to reject, as being a common favour, and think we will accept them at some future time; for though the Almighty is long-forbearing and delighteth in mercy, we know not when may be the last offer of his grace to assist us in the work of salvation—what a dreadful thing would it be to withstand the last!"

Speaking of the evidence he had of his future peace, he said, "I have a clear view that I shall be received into the kingdom of rest and peace. I see the gates of heaven standing open to receive me, and thousands of the just waiting to embrace me! I desire but just to get within the pales of safety, to be in the presence of the Lord, and to behold his glorious countenance. O death, where is thy sting? O grave, where is thy victory? CHRIST taketh away the sting of death. My dear Saviour is reconciled to me. I know he is. His mercy is very great. I cannot speak enough of his mercy." Some one remarking how exceeding quickly the last three weeks had passed away, he replied, "Yes, and perhaps there are some who have not done any thing in the time; which is a serious consideration, for in one week a man may be taken sick and die—and if we do not close in with the visitations of God, in time, we shall be lost for ever." Again, "Let us be earnest in making ready for the glorious kingdom of rest and peace; where, O that we may enter—and all *may* if they *will*. Let us endeavour to do a little every day; let none be discouraged, though their progress in religion may be slow, yet, let them keep on in their little way: for I believe our kind Saviour may at times withdraw his sensible presence from us, to try how our faith will continue."

To his sisters, he said, "Be religious, and then you will have our Saviour's arm to lean upon. Oh, he is a merciful Saviour! I have found him such; an easy master, a kind friend. Ah, how

I regret that I neglected serving him some years. I believe great advantages may arise from frequently comparing time with eternity—an awful eternity. It appears to me exceedingly awful. Heaven and hell are placed before us—we have now our choice." He afterwards uttered the following short ejaculation, "Oh Lord God Almighty, be thou pleased to look down upon and be with us."—He cautioned some of his friends to beware of the incumbrances of business, saying, "It will not do for those who have been all the week in the hurry of business, to go to meetings and appear before the Lord in form only. They must *daily* give up their minds to him; daily retire to worship him. A man whose mind is wholly engrossed in business, may go to meetings pretty constantly, and sit there two hours; yet it is to be feared his thoughts will be engaged upon *that* which takes up the greater part of his time; and if it be so, it is a great mockery of God. I know a man ought to provide for his family, and carry on a proper business, which I believe to be right; but it should by no means be the first object, for riches will be nothing in the end. What would I *now* give for all the world? Nothing at all. I don't regard what the natural man may advance in opposition to this doctrine of giving up all for the sake of religion. I am now upon the brink of death to the body, but opening into the life of the spirit. I am going to live for ever, and I am certain nothing will do, but giving up every earthly obstruction for the cause of God. Make him a sacrifice—offer up all you have—offer up your lives to him, as *Christ did his for your sakes and mine.*" Speaking to one of his sisters, he said, "How many times have I been preserved from death—times more than I can remember! Ah, how often have some of us been raised, as it were, from death. We should often think of it, and how we have answered the kind intention. It may not be so again—the next, may be the last time. Then do let us begin to prepare, and do every thing that is required of us. I believe plainness of dress is—Plainness of dress is as a hedge about us. The world is not then seeking our company. Do remember what our Saviour said, Whosoever denieth me before men, he will I also deny before my Father who is in heaven." A friend expressing a desire to help him, he replied, "None can help me essentially but my dear Saviour—he can release me if it be his blessed will."

He impressively said, "The enemy is still very busy with his insinuations, and would persuade me that all is done, and so lead to neglect—but I must watch and pray to the end, and be very earnest with the Almighty to continue his favours, and that he will support me through all." For a time, he was much proved with poverty of spirit, added to great bodily weakness, but he desired patience to endure it—saying, "It is very trying to bear

such great lowness and sinking of body and mind. What can I do, but endeavour patiently to bear it, looking constantly to the Almighty. I am very low, but I keep mine eye upon God."

His disposition was naturally compassionate, and during his illness, he often spoke feelingly of the poor, recommending liberality towards them, saying, he had seen it to be a christian duty, and how much greater satisfaction would result from relieving their wants than from unnecessarily accumulating wealth. Soon after this he was seized with a violent fit of coughing, so that the hour of separation seemed to be at hand ; in a short respite from the cough, he expressed triumphantly, "I am happy—I am happy. If I never speak more, give my dear love in Jesus Christ to all my friends." After being relieved, he remarked, " Death is awful ! very awful ! but I have full faith in my foundation."

On the 3rd of 9th month he expressed an earnest desire for an easy passage, making solemn supplication as follows, " O Lord God Almighty ! have pity upon me. It was thou who created both soul and body." Some time after, " I believe the enemy has now almost done with me." On the 4th, he was very weak, but still and composed. He said he was going to the Father and to the Son, and looking on his friends, bade them Farewell. The last sentence which was distinctly heard, seemed as a seal to the foregoing truths—it was, " I have the satisfaction to say I have been washed in Jordan." Soon after this, he sweetly departed without a sigh or groan, in the 9th month, 1793, in the twenty-sixth year of his age.

THOMAS RUTTER, of Bristol, departed this life in a lively hope of the mercy of Christ Jesus, on the 2d of the ninth month, 1800, aged fifty-nine. In his early years he suffered the follies of youth to degenerate into vice, and at length into infidelity and a contempt of serious things and serious persons. He still continued, however, in compliance with his father's wishes, to attend religious meetings, in one of which, his attention was arrested by a preacher whose subject was the passage from 1st Peter iv. 18. " If the righteous scarcely be saved, where shall the ungodly and the sinner appear ?" Immediately he was filled with awe, and the Spirit of Christ opening to him his undone and sinful condition, he was broken into many tears. Notwithstanding this merciful visitation, he soon endeavoured to shake off his religious impressions, but it was in vain—he sunk under the conflict, and then was tempted to despair. Sensible, however, that he had been divinely visited, and that nothing short of the arm of Omnipotence could save him from being lost, he sought it earnestly with humble supplication. He read the Holy Scriptures, often

sought retirement, and was very diligent in public worship, yet his soul was long detained in this mournful state. At length his mind was gradually enlarged, and in his private meditation he was favoured with some faint gleams of comfort. The ministry of two individuals was also useful to him, and he was induced to make them a visit, supposing that they would feel for his state, and comfort and instruct him. But he was disappointed, and had to cry, "Lord, if thou help me not, I perish, for vain is the help of man." After having endured this dispensation of refinement and preparation, when it pleased the Lord to afford him a sense of divine favour, the current of love was so strong, that he knew not how to forbear calling upon every creature to join him in the song of praise. Being permitted to enjoy an almost continual sense of the Lord's presence, he hastily concluded that the great work of regeneration was completed. But temptations again beset him, and he found the necessity of constant daily watchfulness and prayer. Religion appeared to him to be a very deep work, and he was supported in the path of patience, by the secret and consoling presence of the Almighty. It was not long after he was brought into this watchful, humble state, that he felt his mind strongly impressed to speak by way of exhortation to others. From this service, however, he was very averse, and endeavoured with contrition and tears to examine his call, and like Gideon, to try the fleece. The more closely and earnestly he examined, the more clearly the evidence was confirmed upon his mind, until after various preparatory baptisms, he resigned himself up to obey, should further requirings be manifested. This was not speedily the case. He underwent another season of apparent desertion, which he humbly received as a chastisement for his delay—at length he found an engagement to come forth with these words, "Christ's sheep hear his voice. Let us wait to hear the voice of Christ." This was about the eighteenth year of his age, and continuing faithful to the gift received, he soon became a zealous, baptizing and acceptable minister, in which service he continued to be engaged more than forty years, visiting his brethren in most parts of England, Wales, and Ireland.

His last illness, which was painful, he endured with christian fortitude, and uttered many expressions showing the constancy of his faith, and his resignation to the divine will. He greatly lamented the situation of such as defer the all-important concerns of the soul's salvation, to the time of sickness. "The pains of the body," said he, "are enough to struggle with—I have nothing to glory in, but my infirmities. I have known something of that law of grace, whereby boasting is excluded.—*No merit in me! All of grace! All of the pardon and power which is in Christ.* Oh, that I had the tongue of an archangel, to sound

forth this glorious truth; that "it is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; [which he shed on us abundantly through Jesus Christ, our Saviour, that being justified by his grace, we should be made heirs, according to the hope of eternal life.] Titus, iii. 5, 6, 7. Consonantly with this, he frequently said, "I never was more deeply sensible of my own unworthiness, and that all is of mercy, mere mercy." A little before his departure, he signified his assurance of an admittance into the kingdom of eternal rest, and at his close was mercifully favoured with an easy release from the pains of mortality.

JOB THOMAS, was a native of Caermarthenshire, in Wales. His youth appears to have been tinctured with some of the vanities incident to this period of life, and he has been frequently heard to lament that he had not then been more obedient to the Lord's requirings. To his surviving friends, however, he was little known, except as a diligent attender of meetings for divine worship and for discipline, and as an approved minister, sound in word and doctrine, holding fast without wavering the profession of the Christian faith. His heart was enlarged by gospel love, and filled with earnest desires for the salvation of his fellow-creatures universally. He was bold in delivering plain truths; and in his native tongue, he was clear, persuasive and fluent. He several times visited the meetings of Friends in the Principality of Wales, and occasionally had public meetings with those of other societies. In the estimation of the world he would have been accounted a poor man—his habitation was a small farm-house in Caermarthenshire, retired and sequestered, but not far distant from the public road. In this humble mansion, he received and entertained his friends with gladness and hospitality. His means of support were the culture of a small farm, and the trade of a shoemaker.

About the year 1797, he was thrown from a horse, and received so great an injury of the spine, as to occasion the deprivation of voluntary motion in every limb. His head only remained subject to his will; this he could still turn, while he was indebted to personal assistance for his removal from his bed to his chair, for any slight alteration in his position, and in short for almost every common function of the body, the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. His body, though thus deprived of motion, was still sensible to pain, and much of this positive affliction was added to the negative one, of total helplessness. He was generally fastened in his chair, while his body and legs were nearly in one straight and stiff line, with his useless arms lying before him. Oftentimes he was grievously affected by acute internal pains, to which his wan and pallid countenance gave ample testimony; yet amid all this complicated suffering, his mind seems to have remained calm and unimpaired. He derived much comfort from the society of his friends, especially such as he esteemed alive to true religion; his own mind appearing to be stedfastly anchored in Christ Jesus. He kept up religious meetings in his house, and often laboured in them in doctrine, to the edification of those who were assembled with him.

In this state of bodily suffering, he continued about ten years, evincing by his resignation and patience that he was divinely supported under all. About the beginning of the 8th month 1807, his symptoms of disease increased, and on the 15th, being considerably worse, he called his wife and son to his bed-side, and with a pleasant countenance addressed them in the Welch language, nearly as follows. He inquired whether they had any thing to say to him, "for," said he, "the blessed hours are approaching; yea, and before this night, I shall have escaped in safety."

where neither trials nor troubles shall come. Be content, and do not grieve after me, for I am setting off to endless joy, to praise Him who has brought me patiently through the whole of my troubles and inexpressible afflictions.—Support me, O Lord, for these few minutes, for I am nearly come beyond the boundary of time to a boundless eternity.—I am now near giving you the last farewell; but take warning, and be daily on your watch, for in the hour you do not suspect, death, namely, the king of terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah you will not fear death, if you seek Him whilst he is to be found, and serve him with a willing mind and an obedient heart; for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your desires and affections from off earthly things, and to establish them upon things heavenly and everlasting.

“ My hope is in the mercy of Him who has washed me in the fountain set open for the house of David, and the inhabitants of Jerusalem—not through my own merits, but through the merits of the crucified **IMMANUEL**, who died for the sins of all mankind. And you who have to remain a little after me, give the praise, the reverence, and the honour to Him, and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remember, it is not an outward baptism that will serve, which is but the practising of the old shadows. Know also, that it is not the profession of religion that will do, but one that is pure and undefiled before God. This will conduct you in safety to the everlasting habitations.

“ Now the time of my dissolution draws nigh—for me to go to the place where I have been these two nights. The Lord himself came to meet me; and took me with him to the height of heaven, among myriads of his holy angels, where his saints were before him, and will be for ever. Behold! now I give up the spirit: and lo! my comely companions coming to hold my head above the waves of Jordan. Behold! the gates of heaven open, and the Lord himself with arms stretched out to receive me to his mercy; I hope you who are behind will follow me thither. Success to the gospel from sea to sea, and from the river to the end of the earth: also to my dear brethren, that they may persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain or affliction will come.

“ Behold! the blessed time is come, for me to depart in peace with every one, with good desires for every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of mount Zion.” Having uttered these expressions, he quietly breathed his last.

Such is the peaceful and triumphant close of a life spent in obedience to the will of God. Who is there, that in contemplating such a death-bed scene, would not earnestly exclaim, “ Let me die the death of the righteous!” Let us remember then, that in order to secure to ourselves this glorious privilege, it is essentially requisite that we should live a holy, harmless, self-denying life. We must take up our daily cross to all the vanities and sinful gratifications of the world, and follow our crucified Saviour in the path of regeneration. We shall then be permitted joyfully to realize, both through life and in death, the truth of his own blessed declaration, “ My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.”